

مسلک علماء دیوبند اور حب رسول ﷺ

The Ulama-e-Deoband and their Love for Rasulullah ﷺ

From the teachings and advices of Faqeehul Ummat
Hadhrat Mufti Mahmood Hasan Gangohi (RA)

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Compiled by
Hadhrat Moulana Muhammad Rahmatullah
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The author, translators, editors, sponsors and typesetters humbly request your duas for them, their parents, families, mashaaikh and asaatiza.

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Contents

Foreword

Bismillahir Rahmaanir Raheem

This book is a collection and compilation of the sayings and sterling words of advice of a master of Shariat and Tasawwuf, Hadhrat-e-Aqdas, Faqeehul Ummat, Hadhrat Mufti Mahmood Hasan Saahib Gangohi (May Allaah Ta'aala fill his grave with noor) in discussions that took place at various gatherings.

These issues are of utmost importance, especially in times when it is evident that many efforts are underway to undermine the integrity of the beloved friends of Allah and the true lovers of Rasulullah ﷺ. False allegations levelled against them puts the public into doubts and misunderstandings about them. Thus the common man is deprived of great benefit. One can only derive benefit from these saints when one has confidence and love for them. Hence it is necessary to guide the Muslims who have clear hearts and minds.

Those behind the propaganda against the Awliyaa, the warning in the following Hadith of Bukhaari is sufficient.

In a Hadith-e-Qudsi Allah Ta'ala says, "**Whoever has animosity for any of my friends, I declare war against them**." This announcement is made by the Creator Himself. There is no need for us to fight against those who dislike and harm the buzurgs (saints).

By the grace of Almighty Allah, these sayings of Hadhrat Mufti Mahmood Hasan Gangohi (may Allah shower him with His special

mercy), regarding the Ulama of the Ahlus Sunnah Wal Jama'ah i.e. the Ulama of Deoband (May Allah Ta'ala elevate their ranks), have eradicated doubts and distrust from the hearts of numerous people.

Efforts have been made to give a literal translation of Hadhrat Mufti Saahib's (RA) words. His words of advice bring about a unique sense of enjoyment and pleasure. However, due to the decline of the Urdu language in Kashmir, readers may experience some difficulty. For this, the compiler seeks to be excused.

As a precautionary measure, those passages which have already been published in the Mawaaiz (discourses) and Malfoozaat (anecdotes) are quoted here directly from those publications, since the respected Mufti Farooq Saheb (db) & Mufti Mas'ood Ahmad Saheb (db) have taken great care in compiling and publishing those kitaabs.

There is a possibility that some flaws may have been made. These mistakes should be attributed to the compiler and his inexperience. May Allah Ta'ala reward those who notify us of these errors.

The contents of this book were read before Hadhrat Mufti Sahib (RA) on my visits to Deoband. Thereafter, with the grace of Allah Ta'ala, my respected brother, Moulana Mufti Muhammad Farooq Saahib (Madda Zilluhul aali) reviewed the manuscript and expressed his satisfaction with it. With these reassurances, the manuscript was prepared for publication.

May Allah Ta'ala make this kitaab a balm for ailing hearts. May He make it a means of salvation for the writer through the blessings of our saints and elders. *Aameen.* This is not difficult for Allah Ta'ala.

(Hadhrat Moulana) Muhammad Rahmatullah of Darul Uloom Raheemiyah, Bandipoorah, Kashmir on the 3rd of Rajab 1411 Hijri.

Questions posed to Hadhrat Mufti Sahib (RA):

1. Which school of thought do the Deobandis follow?
2. Do the elders of Deoband have love for Rasulullah Sallallahu alaihi wasallam?
3. Do the elders of Deoband believe in the Awliyaa (saints)?
4. Who are the Wahhaabis?
5. Are the Deobandis Wahhaabis?
6. Some people say that the Deobandis are not Ahlus Sunnah Wal Jama'ah? Is this true?
7. Who are the Barelwis and the Razakhaanis?

Hadhrat's reply

Last Ramadhaan, someone wrote a letter to me stating that he had seen Rasulullah ﷺ in his dream instructing him to take up employment at Darul Uloom Deoband. (This literally meant that he should either take up employment or strengthen his contact with Darul Uloom Deoband). He requested for an interpretation of the dream. Hadhrat replied, "You should mention this dream to the appropriate authorities of the madrasah. If they had also received some *bashaarat* (glad tidings) and instruction, then the matter is simple. You would get the employment. If they haven't seen any

dream, then the interpretation would be that you should make *laazim* (binding) upon yourself, the Deobandi school of thought."

The Deobandi school of thought consists of 5 things:

1. To instil the special burning love of Allah Ta'ala in the heart.
2. To refrain from all customs and practices of shirk (attributing partners to Allah Ta'ala) and to believe purely in His oneness.
3. The love of Hadhrat Nabi-e-Kareem ﷺ has to overshadow the love of every creation.
4. Every facet of one's life has to be in accordance with the Sunnah of Hadhrat Nabi-e-Kareem ﷺ.
5. To be committed to the propagation of Deen.

These are the 5 points. Make these 5 things binding upon yourself. This is the meaning of *mulaazamat* (employment) of Darul Uloom Deoband.

I had written only this much in my reply. However, all these points require a detailed explanation.

The elders of Darul Uloom Deoband and their intense love for Allah Ta'ala

Hadhrat Haaji Imdaadullah (RA)

In a poem of Hadhrat Haaji Imdaadullah Muhaajir Makki (RA), the following couplet is mentioned:

"You are mine and I am yours, I am yours and you are mine."

These are some of the words of his poem. He also made du'aa, "O Allah Ta'ala, do not raise me blind from my grave and do not take me blind from this world. Rather, take me away showing me the noor of Your blessed countenance." This is an expression of *ishq* (extreme love) for Allah Ta'ala. Whoever has great love for something, he constantly speaks about it.

For this very reason Hadhrat Mufti Mahmood Saahib (RA) used to make abndunt zikr. He would relate the sayings of Hajee Imdaadullah (RA), "Now I have become old. I don't have a long breath anymore. Due to weakness, I now experience short breath. I can only manage to take the name of Allah Ta'ala 180 times in one breadth with *dharb*." (dharb is a special movement of the head which help one's concentration.)

Hadhrat Moulana Rashid Ahmad Gangohi (RA)

Someone enquired from Hadhrat Moulana Rashid Ahmad Gangohi (RA) about how much zikr he makes. He replied, "The age for making zikr has now gone by. The organs and limbs have become weak. The strength to read has been taken away. Nevertheless, I make zikr 125 000 times a day." (This was Hadhrat's daily routine, together with teaching Hadith Shareef and counselling his mureeds on matters related to islaah).

It was the love for Allah Ta'ala, which made him sacrifice his sleep. He would lie down for a little while at night and then wake up to perform Salaah.

Hadhrat Moulana Ilyaas (RA)

Hadhrat Moulana Ali Mia Saahib (RA) had mentioned, "I once visited Hadhrat Moulana Muhammad Ilyaas Saahib (RA) in Nizaamudeen, Delhi. We then proceeded together to an Ijtima in Mewat. It was the time of Asar and it was extremely hot. The houses and Masaajid were even hotter. A large crowd of people waited to make *musaafaha* (shake hands) with Hadhrat Moulana Ilyaas Saahib (RA). He made *musaafaha* with each and every one of them. Hadhrat then performed the Maghrib Salaah at the ijtima. After Salaah, I decided to go to another Masjid because of the intense heat and the huge crowd. I discreetly slipped away. After searching for a while, I found another Masjid but it was hot there as well. However, there was no crowd. I sat down in the courtyard of the Masjid to take a rest when I heard the sound of tilaawat (recitation) of Qur-aan Shareef echoing towards me from within the Masjid. Someone was peacefully reciting the Qur-aan Shareef in this intense heat. Upon looking carefully, I realised it was Hadhrat Moulana Ilyaas Saahib (RA). He had also left the Ijtima

like myself, but I left to get some comfort and rest, whereas he had come out to find some quiet place to perform his Awwaabeen Salaah."

Moulana Ilyaas (RA) used to say, "My exhaustion is dispelled by means of Salaah."

Hadhrat had travelled extensively through out Mewat. He did not get an opportunity to rest at any place. The jamaat reached it's destination at the latter portion of the night. Whilst the others retired to bed, Hadhrat Moulana quietly woke up and started his Salaah. This was their deep love for Allah Ta'ala.

Moulana Ahmad Shah (RA)

Moulana Ahmad Shah was a student and mureed of Hadhrat Gangohi (RA). He was very thin and short. His beard and hair was white (grey). He was a resident of Hasanpur, Muraadabaad.

He once mentioned to Moulana Ihtishaamul Hasan Saahib (RA), "Brother, I am going to a certain place. Please come with me. Those people have invited me. They want to erect a building and want me to lay the foundation. Join me so that I may lay the foundation with your hands." Moulana Ihtishaam Saahib (RA) accepted the offer. Moulana Ahmad Shah appointed Moulana Ihtishaam Sahib as the ameer of the journey and they both proceeded.

On the way Moulana Ahmad Shah Saahib fell very ill with a severe bout of diarrhoea. He was in the habit of remaining in wudhu all the time. He woke up many times at night to relieve himself.

When they reached their destination, Moulana Ihtishaam Saahib, seeing his condition said to him, "Hadhrat, your ameer is now instructing you that tonight you should not wake up for Tahajjud because your health has deteriorated alot." Hearing this, Moulana Ahmad Shah kept silent. When about a quarter hour was left for subh saadiq, he gripped the toe of Moulana Ihtishaam Saahib and shook it. He woke up to find Moulana Ahmad Shah weeping bitterly. Tears

were streaming down his eyes. In shock, Moulana Ihtishaam Saahib asked him, "Hadhrat, what is the matter?" He replied, "It's been 57 years since I had taken bay-'at at the hands of Hadhrat Moulana Gangohi (RA). From then until today not a single tahajjud has been missed by me. You are the Ameer of the journey and you have forbidden me (from performing tahajjud). I beg of you in the name of Hadhrat Gangohi (RA) to please grant me permission to perform tahajjud." Moulana Ihtishaam Saahib who was by now shocked, gave him permission saying, "Go go You may perform your tahajjud."

One person saw a disabled man dragging himself on the road. He asked him, "Who are you? Where do you come from? Where are you heading to?" He replied, "I am coming from Samarqand. I am going to visit the Baitullah Shareef in Makkah Mukarramah." The person then asked him, "When did you begin this journey?" He replied, "Ten years ago."

This man was dragging himself along for ten years. The questioner looked at him in amazement. The disabled man enquired, "Why are you astonished?" He said, "I am astonished at the fact that the journey is so long whereas you are totally disabled." He replied, "You are looking at such a person who is not moving by his own strength but by the love of His Creator, The Beloved."

These effects are the profound love for Allah Ta'ala. The true lovers of Allah Ta'ala may not be wealthy but they continuously go for Haj. Allah Ta'ala provides the means. They visit the Baitullah and make ziyaarat.

Moulana Muhibbuddeen (RA) and Moulana Khalil Ahmad Sahaaranpuri (RA)

Moulana Muhibbuddeen (RA), who was a Khalifa of Hadhrat Haaji Imdaadullah Muhaajir Makki (RA), lived in Makkah Mukarramah. He

used to remain in seclusion most of the time and would often experience *kashf* (inspiration). Hadhrat Moulana Khaleel Ahmad Sahaaranpuri (RA) once requested him to make dua that the soil of Madinah Tayyibah accepts him (i.e. that he should pass away there.)

Once, he wrote a letter to Moulana Khaleel Ahmad Saahib (RA) asking him to come to Makkah Mukarramah as he had a vision that his demise was close. Moulana Khaleel Ahmad Saahib (RA) hastened to Makkah Mukarramah where he met Moulana Muhibbuddeen (RA). On meeting him, Moulana Muhibbuddeen (RA) said to him, "There is some work which needs to be taken from you. Until you don't accomplish that work, your time (to leave this transitory abode) will not come. Go back to India."

Hadhrat (RA) returned home and began writing a commentary of the famous book of Hadith, 'Abu Dawood Shareef'. This commentary was titled Bazlul Majhood. It took him many years to complete this masterpiece.

Moulana Ihtishaamul Hasan Saahib (RA) used to say, "I once met Moulana Muhibbuddeen Saahib (RA) after Fajar Salaah. He enquired, 'Has Moulana Khaleel Ahmad Saahib arrived?' I replied in the affirmative. He then said to me, 'Today the Ka'bah is full of splendid rays of noor (light).' When he met Moulana Khaleel Ahmad Saahib (RA), he said, 'Moulana, I am usually informed in advance of your coming. Why is it that I haven't been informed this time?' Hadhrat Moulana replied, 'I have come suddenly. I haven't made prior arrangements for this trip.'"

Moulana Muhibbuddeen Saahib (RA) had a private room in the Haram Shareef. He was once reading Dalaailul Khairaat when he suddenly addressed Moulana Zafar Ahmad Saahib (RA) who was present, "Molvi Zafar Ahmad, Who has come into the Haram Shareef today? The entire Haram is filled with noor." After some time, when Moulana Khaleel Ahmad Saahib (RA) met Moulana Muhibbuddeen Saahib (RA), he said to him, "Did I have to ponder about who has come today? The whole Haram is filled with noor."

Moulana Khaleel Ahmad Saahib (RA) then went to make Sa'ee between Safa and Marwa. In his absence Moulana Muhibbuddeen Saahib (RA) inquired, “Do you know who this person is?” Moulana Zafar Ahmad Saahib replied, “I certainly know him. He is my Ustaad and my sheikh.” Moulana Muhibbuddeen (RA) said, “You did not recognise him. He is such a man that when he sits in the Haram Shareef and looks at the Baitullah, many rays of noor shower down upon him, that I am able to see the sun but I cannot see his face.”

Repeatedly visiting the Haram Shareef together with fulfilling its rights is also an effect of the intense love for Allah Ta'ala.

Once, someone suggested to Moulana Khaleel Ahmad Sahaaranpuri (RA) that he should take up permanent residence in Makkah Mukarramah. He responded, “We don't have the courage to live here. People such as Moulana Muhammad Hasan Saahib (RA) have the courage.”

Moulana Muhammad Hasan Saahib (RA)

Moulana Muhammad Hasan Saahib (RA) was a student of Moulana Gangohi (RA). He lived for many years at Madrasah Solatiyyah. When he would go to the Haram Shareef, he would put a veil over his face. Once, he came to Moulana Khaleel Ahmad Saahib (RA) whilst he was having his meals. Hadhrat invited him to join in the meals. He thought for a moment and then sat down to eat. Moulana asked him what he had been thinking of. He replied, “I had not eaten for a long time, therefore, I was contemplating whether my coming here was for an ulterior motive.”

Hadhrat asked him, “For how long have you not eaten?” He replied, “Nineteen or twenty one meal times have passed.” Moulana then asked, "Why?" He replied, “There was nothing to eat.” For this reason Moulana Khaleel Ahmad Saahib (RA) used to say, “People such as Moulana Muhammad Hasan Saahib (RA) are worthy of staying in Makkah.”

After nineteen or twenty one meals time elapsing, he goes to one of his close friends with complete sincerity for the pleasure of Allah Ta'ala without any ulterior motive or worldly benefit. Then too he thinks whether he has *ishraaf* in him or not. In other words, he checks his heart to see whether he was visiting them for food or not.

The passion and love for Allah Ta'ala has to be in the heart at all times and one should be prepared to give one's life in the path of Allah Ta'ala.

Participation in jihaad by the elders of Deoband

The jihaad of Shaamli took place in 1857. Moulana Rashid Ahmad Gangohi (RA), Moulana Muhammad Qaasim Nanotwi (RA), Hadhrat Haji Imdaadullah Muhaajir Makki (RA) and Haafiz Zaamin Saahib (RA) participated in this battle.

Haafiz Zaamin had sewn new sets of clothes and was preparing for jihaad. When the jihaad was about to begin, he made ghusl, wore his new clothes, tied an imaamah (turban) and applied surma to his eyes. He also wore a new pair of shoes. He then took his sword and advanced to the battlefield where he became shaheed (a martyr). It was always his desire to become a shaheed in the path of Allah Ta'ala.

Avoiding customs of shirk and having firm belief in the Oneness of Allah Ta'ala

A Muslim should have such faith that he is not prepared to bow down before any idol, tree or building. He should only bow his head before Allah Ta'ala. He does not have to lower his head before anyone or anything else.

He should believe that it is only Allah Ta'ala who controls all affairs. People who have such faith should ask only from Allah Ta'ala. When they are in need of something, they seek the help of Allah Ta'ala. They consider Him to be the only one who cures. He only is the all powerful. He alone gives life. He is the one who takes lives. They understood that benefit or harm is only from Allah Ta'ala. They have discarded the thought that any other being can benefit or harm them.

Hadhrat Moulana Gangohi (RA) writes, “I do not consider that harm or benefit comes to me from anyone other than Allah Ta’ala. This thought no longer remains in my heart.”

Leave alone the customs of Shirk, the senior Ulama of Deoband remained completely safe from even bid’at (innovations).

Hadhrat Gangohi (RA) and Hadhrat Sheikhul Hind (RA)

A yearly urs celebration used to be held in Gangoh at the Khanqah of Hadhrat Sheikh Abdul Quddoos Gangohi (RA). Later on, this Khanqah became the residence of Hadhrat Moulana Rashid Ahmad Gangohi (RA). However, during the three days of the urs, Hadhrat Moulana (RA) used to leave the Khanqah and leave Gangoh. He would grant his students and mureeds leave for three days to go away.” They would only return when the urs was over.

After teaching the sixth period on a Thursday, Hadhrat Sheikhul Hind (RA) would usually come from Deoband to Gangoh to visit Hadhrat Moulana Gangohi (RA). Once, Hadhrat Sheikhul Hind's friend, who was very close to him during his student days had later on become a government employee, asked, “O Mahmood, tell me, what is there in Gangoh, that you go there every Thursday?” Hadhrat (RA) replied, “O ignorant one! You haven't experienced the benefits. Come with me one day.” He agreed to go along. Coincidently, the day

he accompanied Hadhrat, it turned out to be one of the days of urs at the Mazaar of Shah Abdul Qudoos Gangohi (RA).

Initially, Hadhrat Moulana Gangohi (RA) used to leave Gangoh in these days but when he became blind, he wouldn't stay behind. However, he would not come to the Khanqah on these days. He used to come for all the Salaah and lead the congregation himself. The organizers of the urs were considerate to stop their qawwaali (music festival) from the time of azaan until the musallis had completed their sunnats after salaah.

Hadhrat did not allow anyone to visit him during the days of urs. He would not even shake hands with anyone. Hadhrat Sheikhul Hind (RA) reached Gangoh at night and proceeded directly to Hadhrat's house. As soon as Hadhrat saw him, he began reprimanding him. He also instructed him to return to Deoband immediately. Another friend of Sheikhul Hind (RA), Shah Mazhar Husain Saahib Gangohi (he was the brother of Moulana Fakhrul Hasan Sahib Gangohi, who had written marginal notes on Abu Dawood), who was also present, said, "Hadhrat, they did not come to attend the urs. They have come to visit you." Hadhrat (RA) replied, "I am fully aware of that. I am not so simple minded. They have come to visit me, but they have passed through the crowd that is attending the urs. Thus, they have increased their numbers and Rasulullah ﷺ has said, 'Whoever increases the number of any group of people, he is counted to be from amongst them.'

Thereafter, Shah Mazhar Husain Saahib took them home saying, "At least eat something before you go." Hadhrat Sheikhul Hind (RA) broke down into tears saying, "Hadhrat instructed me to leave immediately. With what face should I eat?" Hence he departed immediately from Gangoh. After the urs had finished, he came back to visit Hadhrat Gangohi (RA).

Some incidents of how the senior Ulama of Deoband were given such an honourable Maut (death)

It is the result of this extreme love for Allah Ta'ala that He calls his beloved servants with such honour to him.

1. Hadhrat Moulana Rashid Ahmad Gangohi's (RA) grandson, Moulana Saeed Gangohi, was an ustaad in Darul Uloom Deoband. He had been ill for some time. One day, he enquired, “Has the Asar azaan been given?” Someone answered, “Yes, the azaan has been called out.” He then requested the attendant saying, “Assist me to make wudhu.” Someone replied, “You are unable to make wudhu (due to weakness).” He said, “Okay, help me to make tayammum.” After making tayammum, he asked them to change his lungi. The assistant changed his lungi. He then requested them to make him sit up straight. Thus he was raised to a sitting position. He had just begun his Salaah and his soul departed.
2. The Ameer of Tabligh in Delhi, Hadhrat Moulana In’aamul Hasan Saahib’s father lived in Saharanpur. One day, his father slept for a short while at midday. He woke up for Zuhr Salaah and made wudhu. It was his habit to perform his fardh Salaah standing directly behind the Imaam. As usual, he went to the first saff and began his sunnats. He made ruku and thereafter went into sajdah. He completed the first sajdah and as he was about to go into the second sajdah [from the jalsah (sitting) position], his soul was taken away and his head fell uncontrollably into the next sajdah. This is how he passed away.
3. Sheikh Rashid Ahmad Saahib (RA) was a member of the Shura (advisory committee) of Darul Uloom Deoband.

When he was ill he mentioned to a certain doctor, "I only want you to treat me because I have trust in you that you will not administer any doubtful medication to me." In the late portion of the night, he fell seriously ill and the doctor was called. As the doctor was getting ready to examine him, the Sheikh requested that he be given a few minutes to read his Tahajjud Salaah. He was lying down on the bed and had no strength to get up. He was unable to perform wudhu so he made tayammum, began his salaah and in the midst of his salaah, he passed away.

4. Moulana Hakeem Rahimahullah Saahib (RA) was a student of Hadhrat Sheikhul Hind (RA). He once went to the Masjid to perform the Jumuah Salaah. As soon as he made salaam to the right and then left, thus completing his Jumuah Salaah, his soul departed.
5. Hakeem Jameeluddeen Saahib (RA) was also a member of the shurah of Darul Uloom Deoband. He was the ustaad of Hakim Ajmal Khan Saahib and a student of Moulana Rashid Ahmad Gangohi Saahib (RA). After performing the Tahajjud Salaah one night, he raised his hands in dua and in this condition he passed away.
6. Qari Mahmood Saahib (RA) was an ustaad of Qiraat in Darul Uloom Deoband. It was his daily practice to perform Tahajjud and then wake his wife up for Fajar at Subah Saadiq (break of dawn). One day, he did not awaken his wife. The time of Subah Saadiq entered and it began to get brighter and brighter. His wife woke up shocked thinking, "What is the matter that he hasn't woken me up today. Is he already gone to the Madrasah?" She went to look in his room. She found him in sajdah on his musallah. After some time when he did not raise his head, she came close and asked, "What has happened? Did you fall asleep?" No

> answer came forth from him. He had passed away in the position of sajdah.

These personalities were such that their last moments were also in the state of Ibaadat. Allah Ta'ala calls them to Him whilst they are engaged in Ibaadat and in sajdah. Subhaanallah!

The love for Huzoor Akram ﷺ has to surpass everything else

Hadhrat Moulana Gangohi (RA) was asked, “If Allah Ta’ala had asked you for a wish, what would you ask for?” Hadhrat replied, “Nothing. I would only ask this much, ‘O Allah! Grant me a fraction of the love which the Sahaaba-e-Kiraam (Ridwaanullahi Alayhim ajma’een) had for your Nabi ﷺ.”

Some Incidents of Hadhrat Gangohi (RA)

One person would frequently see Hadhrat Nabi ﷺ in his dream. He once asked Nabi-e-Kareem ﷺ, "What type of a person is Moulana Rashid Ahmad Gangohi (RA)?" Nabi-e-Kareem ﷺ replied, "He is such a person that on one side of him will be Moulana Khaleel Ahmad (RA) and on the other side will be Moulana Yahya (RA). A group of Ulama will be behind them and a massive crowd of Muslims behind them. In this manner they all will enter Jannah.”

One person used to cry a lot in the majlis of Hadhrat Moulana Gangohi (RA) and out of the majlis also. Once, Hadhrat Gangohi (RA)

asked him, "Why do you cry so much? Why are you worried?" He replied, "Hadhrat, I'm afraid of Jahannam. How would I be able to bear the heat of the fire?" Hadhrat (RA) responded, "There is no need to be afraid. I have been promised that my people would not be sent to Jahannam." (This was because of his being punctual on the sunnah).

The narrator of 'Arwaahe Thalaatha', Ameer Shah Khan Saahib (RA), once mentioned to Hadhrat Moulana Gangohi (RA), "I was once in a Masjid in Hijaz (Arabia) where a buzurg was seated with some people around him. The buzurg addressed a newcomer and said to him, 'Mister, there is an image in your heart.' The man lowered his gaze in embarrassment. The buzurg described the whole image to him. 'Her nose is like this, her eyes are like that and her forehead is shaped like this.' When he described the entire appearance that was in his heart, the man then explained to the buzrug, 'When I was young, I fell deeply in love with a beautiful girl and on account of this I was left in great anxiety. I only get some satisfaction when I close my eyes and visualise her beauty.'

Hadhrat (RA) did not comment on this incident. A few days later, Ameer Shah Khan Saahib came to Hadhrat and related the same story again. Hadhrat made no comment. After several days, he narrated the story for the third time. Now, Hadhrat Moulana Gangohi (RA) broke the silence and said, 'Mia Ameer Shah Khan, has your memory become weak?' Mia Ameer Shah Khan replied, 'Why do you ask this question Hadhrat?' Hadhrat Gangohi (RA) replied, 'You have mentioned this story many times.' Ameer Shah Khan Saahib then said, 'No Hadhrat, my memory has not become weak. When I narrated the story the first time, it was on this day and date and many people were sitting in the majlis. A certain person was sitting there and another was sitting here. The second time was on so and so date. Many people were in the majlis. The reason I related this story repeatedly, was to hear something from you.'"

Hadhrat Gangohi (RA) then spoke, “This is not surprising at all. That unfortunate person had to close his eyes to imagine someone. For many years, I had such a contact with Hadhrat Haaji Imdaadullah Saahib (RA) that even my sitting or standing would not be carried out without his permission whereas Hadhrat Haaji Saahib (RA) was living in Makkah Mukarramah and I was living in Gangoh. Thereafter, for so many years I had this same contact with Hadhrat Nabi-e-Kareem ﷺ, that I would not make any movement without his mashwarah." Then Hadhrat became silent. After a while, he said, "Shall I continue?" He then remained silent. He did not mention what had transpired thereafter. On another occasion someone inquired, "What happened thereafter?" Hadhrat (RA) replied, "Then I achieved the state of Ihsaan.”[1]

[1] Ihsaan is the condition of perpetually visualising Allah Tabaraka wa T’aala before you

Questions posed to Hadhrat Mufti Sahib (RA)

Question One

Question: "What is the position of a person's Salaah in which the vision of Nabi ﷺ comes to one's heart intentionally or unintentionally?"

Answer: "If one concentrates so deeply on the vision that he negates everything else including Tauheed (The Oneness of Allah Ta'ala), then this has been termed Shirk. Who would he be calling out to when he reads, اياك نعبد واياك نستعين (Only You do we worship and only from You do we seek assistance)? On the other hand, mere imagination does not harm one's Salaah in any way. When one reads Durood Shareef, then naturally the thought goes towards Nabi ﷺ. This is acceptable.

Question Two

Question: What was the kayfiyat (condition) of Hadhrat Gangohi (RA) when these questions were posed to him?

Answer: "Brother, those who are acquainted in this field would be able to explain better."

Question Three

Question: "would people ask Hadhrat Moulana (RA) controversial questions? "

Answer: "Yes, those masaail wherein differences of opinion were also asked, for example Meelaad, Qiyaam (standing and reciting salaami), Niyaaz, Faatiha, etc.

The principal of Darul Uloom Deoband, Moulana Muhammad Ahmad Saahib (Moulana Qari Muhammad Tayyib Saahib's father) dreamt that he was with Haaji Imdadullah Saahib in Makkah Mukkaramah. Hadhrat Haji Saahib (RA) was saying, "When there seems to be some permissibility for meelad and qiyaam in the Fiqh kitaabs (books of Islamic Jurisprudence), why do you people condemn these practices so strongly?" To this Moulana Muhammad Ahmad Saahib replied, "Hadhrat, there is no leeway in this regard. Had there been any permissibility (in these masaail), we would not have taken such a firm stand against it." Hadhrat Haaji Saahib (RA) then said, "There must be some leeway in this." Moulana Muhammad Ahmad Saahib again confirmed, "Hadhrat, there is no leeway."

Haaji Imdaadullah Saahib (RA) then asked, "What if we get Nabi-e-Kareem (Sallallahu alayhi wasallam) to sanction (these actions), then what (would you say)?" Moulana replied, "In that case there would be no need for us to stop them. We are stopping people from this practice because of Nabi-e-Kareem's ﷺ command."

As he was saying this, Hadhrat Nabi Kareem ﷺ arrived and said, "Brother, this youngster (Moulana Muhammad Ahmad) is correct". He mentioned this to Hadhrat Haaji Saahib (RA) who immediately responded, "This is correct. This is right." Hadhrat Haaji Sahib (RA) then stood up and began lowering his head. He continued to do so until he reached the ground. Then he raised his head. He said the

words "correct and right" seven times. This reaction of Hadhrat Haaji Saahib (RA) was done in the manner the kings of the past were revered. When Moulana Muhammad Ahmad Shah Saahib saw Nabi ﷺ, he immediately stood up in one corner with his hands folded in respect.

When Hadhrat Haaji Saahib (RA) finished, Nabi-e-Kareem ﷺ asked, "May I leave now? Haaji Saahib (RA) replied, "As Nabi ﷺ wishes." Whilst Rasulullah ﷺ was returning, he passed close to where Moulana (Ahmad Saahib) was standing. Moulana gained courage and asked, "The description of Hadhrat Muhammad ﷺ which we read in the Ahaadith is different (from what I am seeing now). Your appearance at present is that of Moulana Rashid Ahmad Gangohi (RA). I am confused." Nabi-e-Kareem (Sallallahu alayhi wasallam) explained, "My actual description is indeed what you have read in the Ahaadith, but because you have great love and respect for Hadhrat Moulana Gangohi (RA), I have appeared in his form." [end of dream]

Moulana Haafiz Ahmad Saahib (RA), who was in India, wrote a letter to Hadhrat Haaji Saahib (RA) in Makkah Mukkarramah, where he was residing, relating this dream to him. Haaji Saahib (RA), overjoyed (on reading the letter) said, "Write down this dream and when I die place it in a niche in my grave."

Question Four

Question: "Hadhrat, what is the feeling when making ziyaarat of Nabi ﷺ?"

Answer: "Once, a student who had just begun Dorah (his final Hadith year) came to me and said, 'I am very eager to see Nabi-e-Kareem ﷺ in my dream.' I told him, 'Have patience. Don't be hasty.' He insisted, "It's my hearts desire to make ziyaarat." I gave him something to read and he went away.

One or two days later, he came back looking very worried. He was crying and shivering. He read Fajr Salaah close to me. After Salaah he told me that he had made ziyaarat of Nabi ﷺ. What had he seen? He saw a piece of paper with Nabi-e-Kareem's ﷺ name written on it. He said, 'When the name of Nabi-e-Kareem ﷺ appeared, I felt as if my soul was about to depart.' He had not made ziyaarat (of Rasulullah ﷺ). He had made ziyaarat of his blessed name only. I said, 'Oh silly child, I told you at first to be patient but you did not listen.' Anyway, after some time he gradually began making ziyaarat."

Hadhrat Sheikhul Hadith (RA) once had an eye operation in Aligarh. I went to visit him and enquired how he was feeling. He replied, "I cannot fall asleep and recited a couplet:

نیند بھی فرقت میں کھا بیٹھی ہے آنے کی قسم

خواب میں بھی دیکھنے کا آسرا جاتا رہا

(In the absence (of my Beloved), sleep also has vowed not to come to me so the hope of seeing him in my dream is also lost)"

Hence, Allah Ta'ala blesses those who are acquainted with this field. They make ziyaarat on numerous occasions. Some make ziyaarat daily. They are called Saahib-e-Huzoori. They exist nowadays as well. They mention this to us also. There is no reason to deny their statements.

Some incidents concerning Hadhrat Sheikhul Hadith Moulana Zakariyya (RA)

Hadhrat Sheikh, Moulana Muhammad Zakariyya (RA) intended to go from India to Madinah Tayyibah. Prior to his departure, someone dreamt that Nabi-e-Kareem ﷺ was awaiting Hadhrat Sheikh`s arrival in Masjidun Nabawi ﷺ. Many people were assembled there as well, but he could not recognize any one of them. Hadhrat Sheikh's luggage began to arrive. Nabi-e-Kareem ﷺ was saying, "Keep this (piece of luggage) here and keep that there."

muaanaqah (embraced) with Hadhrat Sheikh (RA) and exclaimed, "O! Moulwi Thereafter, Hadhrat Sheikh (RA) arrived. Rasulullah ﷺ made Zakariyya has become very weak." Then he said, "All right, bring a certain medicine." Rasulullah ﷺ administered the medicine to Hadhrat Sheikh (RA) with his own mubaarak hands. The person who saw the dream could not remember the name of the medicine. A letter comes from Hijaaz to India for an interpretation. "The name of the medicine is forgotten. What should we do?"

Hadhrat Mufti Saahib replied, "There is no need to remember what medicine it was. Nabi ﷺ did not say, 'Give him such and such medicine.' Or, 'Take such and such medicine.' Rather, he had personally ordered the medication and administered it himself. What harm is there in not remembering the name of the medicine? Had

Nabi ﷺ given the instructions to take a certain medicine, then in that case it would have been necessary to remember its name. However, Nabi-e-Kareem ﷺ himself had given some antidote for weakness.”

Imagine being present there and being embraced by Rasulullah ﷺ. How wonderful! During Haj, crowds are huge. Salaah with Jamaa’ah is being read upto the Madrasah Shari’yyah where Hadhrat Shaikh (RA) was residing. Hadhrat Shaikh (RA) was yearning to present himself at the Raudha Mubaarak, but because of the huge crowd, he was unable to. He therefore requested his attendants to take him upstairs from where he could see the green dome. He joined the Jamaa’ah from here. He felt comfortable reading Salaah here.

One person saw a dream that Moulana Rashid Ahmad Gangohi (RA) is close to Nabi-e-Kareem ﷺ and Hadhrat Moulana Zakariyya Saahib (RA) is sitting a little further away. Hadhrat Moulana Rashid Ahmad Saahib (RA) was saying to Nabi-e-Kareem ﷺ, "O Rasulullah ﷺ, my beloved Zakariyya is very eager to join you, but I desire that some work be taken from him." Nabi-e-Kareem ﷺ replied, "Certainly he is very eager to come to me and I also wish for some work to be taken from him.” After this dream, the longing and desire in Hadhrat Sheikh (RA) to leave and meet Nabi-e-Kareem ﷺ quickly lessened. Hadhrat Sheikh (RA) would previously think, "Of what use could I be in this world. Due to my sickness and weakness I am a burden to others, lying down on the bed doing nothing.” However, (after this dream) he was consoled that work would be taken from him, and it was not his responsibility to look for work.

Another person saw Nabi-e-Kareem ﷺ in his dream. There was a box near Nabi-e-Kareem ﷺ in which there were beautiful clothes. There was a Jubbah and an Imaamah amongst them. Nabi-e-Kareem ﷺ was saying, "I have kept these for Zakariyya."

One man saw in a dream a tray of Paan (betel leaves) coming out of the mesh on which the Raudah Mubaarak is. He heard Rasulullah ﷺ saying, "This Paan is for the guests of Molvi Zakariyya.” The

person who saw this dream came and related it to Hadhrat Sheikh (RA) who responded by distributing all the paan he had to the guests present, saying, "Brothers, this is an invitation on behalf of Nabi-e-Kareem ﷺ." (The dream was interpreted in this manner). As soon as this was done, a visitor from India arrived with a large quantity of paan for Hadhrat Sheikh (RA).

When I (Hadhrat Mufti Mahmood Saahib) was about to depart from Madinah, I met Hadhrat Sheikh (RA). He said to me, “In my dream, I saw that I had gone to the Raudah Mubaarak for my farewell Salaam and I had passed away. I haven't related this dream to any of my friends and attendants as well as to my children, because they would begin to cry from now.” I replied, "Hadhrat, this is not what the dream means. Rather, this is the fading of a lamp before the rays of the sun of Prophethood (Nubuwwat)."

Thereafter Hadhrat Sheikhul Hadith (RA) travelled to London. On his return, he asked, "Muftijee, tell me what was the benefit of me going there? I (Mufti Mahmood Saahib) replied a little forcefully, “Must I say.” I then repeated, “Must I say why.” Hadhrat Sheikh (RA) replied, “Yes, I am asking you.” I then said, "Why are you asking me? Ask the one who has sent you." Hadhrat's eyes swelled up with tears and he said, "Yes bhai, that is correct. Hadhrat Nabi Akram ﷺ had instructed me numerous times (in my dream) and also said, ‘Go, I am with you.’"

Thereafter Sheikh (RA) replied, "Bhai, the people of Calcutta have been calling me for a long time. I present my illness and weakness to them as an excuse. They say, ‘You also go to Makkah and Madinah.’ Upon this I tell them, ‘Bhai, you are comparing your Calcutta to Makkah and Madinah?’ But now I've been to England as well. What answer would I give them now?" I replied, "I've already given an answer to that.” Hadhrat asked, "What is it?" I recited the couplets:

Trans: The weaknesses of old age and the onslaught of illnesses has physically made him weak but he has the courage of the youth to strive for Deen. His blessings have spread to Makkah Mukkaramah,

Madinah Tayyibah, Pakistan and Africa. He has established Maraakiz (centers) in Zambia, Rangoon, London and Andaman. He has distributed his precious time in accordance with the' indications of Rasulullah ﷺ. Sometimes he goes to Madinah Tayyibah and at times to India. No movement, staying or migration takes place without permission. His intention is lost to the leader of the Ambiyaa (Alayhimus salaam). He establishes Madrasahs and Khanqahs at various places. He makes the Islaah (reformation) of the Ulama and Mashaaikh and sends groups and groups of people to these madrasahs and Khanqahs.

Upon this, Hadhrat Sheikh (RA) said, "I go to Madinah Tayyibah and leave from there with permission."

One person dreamt that there were three graves in England. One was Haaji Imdaadullah Saahib's, the second was Hadhrat Gangohi's and the third was Hadhrat Sahaaranpuri's. Bees were coming out of all three graves and flying away. I said, "Surely, this is the Fayz (blessings) of these three buzrugs emerging and dispersing."

Another person dreamt that there were four tents. One was occupied by Nabi-e-Kareem ﷺ, another by Hadhrat Moosa عليه السلام, the third by Hadhrat Dawood عليه السلام and the fourth by Hadhrat Isa عليه السلام. These four Ambiyaa عليهم السلام came out of their tents, sat down at one spot and began discussing something but not a word could be heard. Thereafter, they went back to their tents. I commented, "Yes, all the people of the book respect and profess to follow these personalities, whereas in reality, these three are assistants and supporters of Nabi-e-Kareem ﷺ. Each one of them desires that his ummat should also join Nabi-e-Kareem ﷺ and make an effort."

During this period, an article was published by a priest in America, which stated, "Islam is a great threat to Europe. Islam has reached the doors of Europe." It hasn't reached there by the force of the sword, rather through the efforts of our mashaaikh.

Some incidents concerning Hadhrat Moulana Thaanwi (RA)

Hadhrat Moulana Thaanwi (RA) once came to Sahaaranpur for treatment. Hadhrat Sheikh (RA) prepared Talbina (a sweet watery dish which is white as milk and made with flour, honey, ghee, etc.) and sent it to Hadhrat Moulana Thaanwi (RA) along with a letter stating that he had checked the ingredients of the dish with Hadhrat Thaanwi's doctor who reassured him that it was not in conflict with Hadhrat's nature and temperament and it strengthens the body and heart. Hadhrat Sheikh (RA) also wrote that eating it has been encouraged in the Hadith therefore it is being presented to Hadhrat (RA) and Hadhrat should please partake of it.

Thus, Hadhrat Sheikh (RA) mentioned its material benefit, its harmlessness and also outlined the Deeni dimension of it. (i.e. it has been encouraged in the Hadith.)

Hadhrat Thaanwi (RA) received the gift and read the letter. Thereafter, he replied, "My beloved friend. In your extreme love for me you forgot to abide to the usool (principle). You have mentioned the Hadith first. Now I fear that if I do not like the taste of this food, then it would mean that I dislike something which has been encouraged in the Hadith. Had you first presented the dish to me and mentioned the Hadith to me upon my liking it, it would have been more comforting. Therefore, your gift has been kept aside awaiting

your reply." (These personalities were so careful about the Hadith that they could not tolerate a disagreement with the Hadith even as far as taste is concerned, whereas taste has nothing to do with Shari'at. It is a natural thing.)

Who can have greater respect for Hadith than them?
Hadhrat Thaanwi (RA) did not return the gift for this would have hurt Hadhrat Sheikh's feelings. He also took this into consideration. Hadhrat Sheikh (RA) replied, "Hadhrat, firstly, taste is dependant on the expertise of the cook. An excellent cook would turn something ordinary into a delicious dish and an inexperienced cook may spoil an exquisite dish too. Hence, if this dish does not turn out to be tasty, then we would understand that the food which has been encouraged in the Hadith was beyond the capacity of those who had cooked it as they did not prepare it well.

Secondly, the Hadith states that it is beneficial. Bitter medicine is also beneficial but not tasty. So if this food is not tasty, then it is not against the Hadith.

Thirdly, in some narrations it has been stated, 'The sick person would dislike it.' So if one finds it distasteful, then this would confirm and support the Hadith rather than contradict it. For these reasons, Hadhrat should partake of it."

Hadhrat Thaanwi (RA) then ate it and did not express whether he felt it was tasty or not.

Hadhrat Haaji Saahib's (RA)

Bay'at

Hadhrat Haaji Saahib Muhaajir Makki (may Allah Ta'ala fill his grave with noor) dreamt that he saw a blessed gathering in the mubaarak court of the leader of both the worlds, Nabi-e-Kareem ﷺ. He says, "I could not gather the courage to go to the gathering. My maternal uncle was there. He held my hand and placed it in the hand of a weak old man. Then my eyes opened. I travelled to many places in search of that buzurg, but I failed to locate him. I became very worried. After a few days, I mentioned this dream to my ustaad, Moulana Qalandar Ali Saahib Jalaalabadi (RA) who suggested that I should go to Lohari (a village) nearby. Miajee Noor Muhammad Jhanjhaanwi (RA) lived there. When I saw him, I realised that he was the same weak old person whom I had seen in my dream. Immediately, I fell to his feet.

Miajee Saahib (RA) embraced me and said, "You have great confidence in your dream." Hadhrat Haaji Saahib (RA) used to comment on this incident saying, "This was my sheikh's first karaamat that I had seen. He came to know about my dream without me relating it to him."

Explanation of a Hadith

Question: "From the Hadith (من رأنى فى المنام فسيرانى فى اليقظة) it can be deduced that one who sees Nabi ﷺ in a dream would certainly see him in the wakeful state. Is this correct? Do people experience this nowadays? Your discussion with Hadhrat Sheikh Zakarriya (RA) on this subject appears in "Malfoozat Faqihul Ummat".

Answer: "This Hadith applied to the era of Nabi-e-Kareem (Sallallahu alayhi wasallam). In other words, whoever dreamt of Nabi (Sallallahu alayhi wasallam) from afar during his lifetime would definitely see him in reality in his lifetime. There's a difference between seeing Rasulullah (Sallallahu alayhi wasallam) in a wakeful state and seeing Nabi (Sallallahu alayhi wasallam) in one's dream."

Hadhrat Sheikh (RA) had once enquired, "A person sees Nabi Akram (Sallallahu alayhi wasallam) in his dream and another sees him in a wakeful state. Which of the two is stronger?" I replied to Hadhrat Sheikh (RA), "The one who sees Nabi ﷺ in a dream is stronger because there is guarantee for this in the Hadith, "Whoever sees me in a dream, has definitely seen me because shaytaan cannot assume my appearance."

There is no guarantee for a vision in the wakeful state. Hadhrat Sheikh (RA) asked, "Does shaitaan have the power to assume Nabi-e-Kareem's ﷺ appearance in the wakeful state?" I replied, "No, he does

not have the ability to do so in dreams nor in a wakeful state. However, the faculty of imagination can forge a picture."

Question: "Haafiz Suyuti (RA) has written that Hadhrat Usmaan رضي الله عنه had seen Nabi (Sallallahu alayhi wasallam) in a dream during the day. Nabi-e-Kareem (Sallallahu alayhi wasallam) was saying to him, 'Make iftaar (break your fast) with me.'"

Answer: "That had taken place in a dream. The narrations are explicit about this."

Question: "It is recorded in 'Fathul Baari' that Hadhrat Abdullah bin Abbaas رضي الله عنه had seen a dream which he narrated to Ummul Mu'mineen Hadhrat Salma (RA). (In his dream) he had looked into a mirror and instead of seeing a reflection of his own face, he saw the blessed countenance of Nabi-e-Kareem ﷺ. (Please comment)"

Answer: "Correct. (Nabi-e-Kareem's ﷺ) blessed face can be seen in a dream and it can also be seen in place of another person's face. Even seeing it in a mirror is possible. This is not impossible."

Incident concerning Hadhrat Moulana Husain Ahmad Madani (RA)

Hadhrat Moulana Husain Ahmad Madani (RA) used to teach Hadith in Masjidun Nabawi ﷺ. Once, the mas'ala concerning Rasulullah ﷺ being alive was being discussed. Hadhrat Moulana proved the reliability of this mas'alah. The students objected. Hadhrat answered their objection. They posed another question. Hadhrat answered this as well. Someone raised a third objection. Hadhrat (RA) suddenly turned his head and looked at the Raudah Mubaarak. The students also began to look in that direction to see what had caused Hadhrat to suddenly look in this manner.

To their amazement they found the gate around the Raudah Mubaarak no longer there. There was an open space before them, and Nabi-e-Kareem ﷺ was seated there. Thereafter, Hadhrat Madani (RA) and the students looked back into their Kitaabs. When they looked up again, they saw the Raudah Mubaarak in its original form. These things have happened and they can still occur to whomsoever Allah Ta'ala wishes to favour. However, the Hadith says:

"Whoever sees me in a dream, will soon see me in a wakeful state", does not refer to these incidents. It is not necessary that all those students had seen Rasulullah ﷺ therefore they were making

ziyaarat of him whilst they were awake. There are so many people who have made ziyaarat of Nabi-e-Kareem ﷺ in their dreams, some of them on a daily basis but none of them had the opportunity of seeing him in a wakeful state.

Question: "Ibne Arabi (RA) has written that the Ulama are in confusion about this Hadith."

Answer: "What are they confused about?"

Questioner: "About the manner in which (ziyaarat would be made)."

Answer: "I am saying to you, whoever had seen Nabi-e-Kareem ﷺ in his dream prior to accepting Islam, then Allah Ta'ala granted him the *taufeeq* (ability) to accept Imaan on Nabi ﷺ whilst he was awake. Thereafter, he came personally to meet Nabi-e-Kareem ﷺ. This then took place in a wakeful state. What is there to be confused about?"

Questioner: "This Hadith appears to be general and not restricted. So can this (physical Ziyaarat of Nabi-e-Kareem ﷺ) take place today as well?"

Answer: "It can also take place nowadays, but "can", is not definite. Whereas, the result of a condition is definite (as in the case of the Hadith). Therefore, the Hadith will not refer to the ziyaarat of nowadays. Rather, it refers to the mubaarak lifetime of Nabi ﷺ."

Some people are of the opinion that seeing Nabi ﷺ in the wakeful state is a more superior condition because it means that one who has such a vision has developed such an affinity with Nabi-e-Kareem ﷺ that all the barriers and veils have been removed from him.

Questioner: "In 'Arwaahe Thalaatha' Hadhrat Thaanwi (RA) has mentioned that Hadhrat Shah Waliyullah (RA) was worried about his

children. Nabi-e-Kareem ﷺ became visible to him and said, ‘Love my children.’ It has also been written about Shah Abdul Azeez (RA) that someone had come with a question."

Answer: "Nabi-e-Kareem's ﷺ attending the lecture of Shah Saahib (RA) was not to derive any benefit like how you and I will sit to acquire some benefit. Rather, Rasulullah's ﷺ coming was to assist and endorse (Hadhrat Shah Saahib's talk). If Allah Ta'ala allows this to happen, then what is the problem?

Hadhrat Shah Waliyullah (RA) writes that, "Qaari Abdullah Saahib (RA) used to live in a certain Jungle in Delhi. We had all gone to learn Qur-aan Shareef by him. When Qaari Saahib (RA) used to recite the Qur-aan shareef, he would close his eyes and sway his body, oblivious of his surroundings.

One day, whilst reciting the Qur-aan, some people wearing the sunnah clothing arrived. At their forefront was a personality who seemed to be their leader. He stayed for a while and then said, ‘May Allah Ta’ala bless you. You have fulfilled the right of the Qur-aan.’

Saying this, he departed. Upon completing his tilaawat (recitation) of Qur-aan, Qari Saahib opened his eyes and asked, ‘Mia, did anyone come here? My heart was awestruck.’ He was then told what had transpired.

Then, another person with saintly features appeared and asked, ‘Did Nabi-e-Kareem ﷺ come pass here?’

Someone asked him, ‘Why?’ He replied, ‘Two days ago I saw Nabi-e-Kareem ﷺ saying, ‘I'm going to listen to the Qur-aan (tilaawat) of Qaari Abdullah the day after tomorrow.’ He added, "I was not asleep at that time. I was awake. My eyes weren't closed. I was seeing this with my eyes open.’”

Dreams are plenty, but this is an incident which had occurred in a wakeful state. Nonetheless, I've been describing the bond and love, which the seniors of Darul Uloom Deoband have for Rasulullah ﷺ.

Incidents concerning Hadhrat Moulana Sahaaranpuri and Hadhrat Moulana Madani (Rahmatullah alayhima)

Moulana Khaleel Ahmad Sahaaranpuri (RA) was a khalifa of Moulana Rashid Ahmad Gangohi (RA). He had served Allah's Deen with great sincerity and he also debated with the bid'atis and defeated them. He once stood at the Raudah Mubaarak and recited the entire Qur-aan Shareef to Nabi-e-Kareem ﷺ in Taraweeh. When he would stand before the Raudah Mubaarak to recite Salaat and Salaam, he would tremble from head to toe and tears would flow from his eyes.

I have spoken about Hadhrat Moulana Husain Ahmad Madani (RA). Someone who had accompanied him in Madinah Munawwarah commented, "When Hadhrat Moulana Husain Ahmad Saahib (RA) would stand in front of the Raudah Mubaarak, his head would be lowered. He would remain absolutely silent out of respect. Tears would be flowing down his cheeks. He would stand in this manner for one to one and half-hours and recite Salaat and Salaam."

Did all of this take place without any love? This love is created within the recess of the heart and its effect is on the entire body. When this love is on the eyes, ears and tongue, then these limbs will

all follow the sunnah. By calling oneself the "Ahl-us-Sunnah", does not mean that one is following the Sunnah.

The sign of extreme love

What is the sign of true love? Every person can claim to have great love but *ishq* is such that the more one has *ishq* for Nabi-e-Kareem ﷺ, the more he will follow the Sunnah of Rasulullah ﷺ. He will mould his life according to the Sunnah of Nabi-e-Kareem ﷺ. This is the sign of true ishq.

قل ان كنتم تحبون الله فاتبعوني

"Say, if you love Allah Ta'ala, then follow me."

Following the Sunnah has been declared the condition for attaining the love of Allah Ta'ala.

Hadith:

لا يؤمن احدكم حتى يكون هواه تبعا لما جئت به

“None of you can be a true believer until his desires become subservient to the way (Shariat) that I have brought.”

Hadhrat Moulana Gangohi (RA) used to say, "The mentioning of Ma-‘aarif, (the disclosing of hidden conditions of another realm and explaining intricate points regarding the unseen) cannot be compared with an ordinary action which is done according to the Sunnah. For example, cleansing oneself in accordance to the Sunnah after answering the call of nature is more virtuous than explaining deep points of Ma'rifat (recognition of Allah Ta'ala).”

These personalities were the true lovers of Rasulullah ﷺ and the indication of this love is that every facet of their lives is illuminated with the adherence to the Sunnah. Every action is done, bearing in

mind that it is not contrary to the Sunnah. Love is related to the heart. Anyone can claim and make a hue and cry that he is a lover of Rasulullah ﷺ, but the sign of that love is to follow the Sunnah.

Hadhrat Sheikhul Hind (RA) and his adherence to the Sunnah

Sheikhul Hind, Hadhrat Moulana Mahmoodul Hasan Saahib (RA) is a khalifa of Moulana Rashid Ahmad Gangohi (RA). He was the head ustaad of Darul Uloom Deoband and spent his entire life teaching Hadith Shareef. He also made a concerted effort in the political arena to liberate India from the British. He was apprehended and imprisoned in Malta for many years. He was harshly treated and tortured but remained firm and steadfast. The torture left scars on his chest and sides. When he returned from Malta, the news spread about his time spent in jail. When he would get up for Tahajjud in the very cold conditions, he would make wudhu with water from a lota (jug) which Moulana Husain Ahmad Madani (RA) had kept against his stomach (for hours) so that the coldness of the freezing water could be reduced. (Moulana Husain Ahmad Saahib (RA) was also imprisoned in Malta at that time.)

The British sentries would pierce Hadhrat Sheikul Hind (RA) with a special stick, the edge of which was as sharp as a knife, on his chest and sides whilst he read Tahajjud Salaah. The officer in charge was also an Englishman. He once said, "What in the heavens are you people doing? This man is such that if you have to kill and burn him, then from his blood and ashes the words, 'Haq! Haq!' would be emitted."

On Jumuah, Hadhrat would wash his clothes, make ghusal and prepare for Jumuah Salaah. He would then go to the gates of the prison only to find it locked. He would shed a few tears and return to his place to perform the Zuhr Salaah. He would do what was within his capacity to prepare for Jumu'ah (and would say, "I did whatever was in my capacity)."

In Deoband, he would tend to his Qurbaani animal (goat) for the entire year. He would personally wash and feed the animal. The animal in turn, would become very attached to Hadhrat. When he would leave home to teach in Darul Uloom, it would follow him up to the madrasah gate where it would sit down. When Hadhrat would return at noon after lessons, it would follow him back home. When the days of Qurbaani drew near, Hadhrat would lessen its normal feed, which was grass and substitute it with bucketfuls of milk and jalebi (sweetmeat). He would also apply mehndi (henna) to it, place flowers on its back and beautify it, because Allah Ta'ala commands that one's wealth should be spent in the path of Allah Ta'ala. Thus, he would begin to love the animal very deeply. After the Eidul Adha Salaah, he would then sacrifice it and cry a little as well. Then he would immediately purchase another animal for the following Eid.

Throughout Ramadaan, Hadhrat would not sleep at night. He was not a Haafiz so he would make arrangements with various Huffaaz to recite the Quraan Shareef for him whilst he listened. Each Haafiz would recite one juz in nafl Salaah (with Hadhrat following). When one hafiz would finish, another would come and recite his juz. This would carry on until the entire night would be spent in nafl Salaah.

Once, he was busy with his nafl salaah and his feet became swollen. He was overjoyed at this situation, because it is reported in a Hadith that Nabi-e-Kareem's ﷺ blessed feet had become swollen when he performed Salaah.

Allamah Anwar Shah Kashmiri (RA) and his adherence to the Sunnah

Hadhrat Moulana Anwar Shah Kashmiri (RA) became very ill and weak that he could not stand. He had two crutches made. He used to take support on it and with great difficulty go to the Masjid to perform Salaah with jamaat, sitting a few times on the way (to take rest). This was the extent of his adherence to Sunnah.

Nabi-e-Kareem's ﷺ actions during his final illness

Nabi-e-Kareem ﷺ was critically ill in his last days. He would become unconscious from time to time. When he felt some relief he would say, "Pour seven leather bags of water over me. Perhaps, I may get some relief and be able to advise the people." As per instruction, seven leather bags of water were poured over the Mubaarak head of Rasulullah ﷺ. After this, Nabi-e-Kareem ﷺ felt better and relieved.

Thereafter, supported by Hadhrat Abbaas رضي الله عنه and Hadhrat Ali رضي الله عنه he proceeded to the Masjid, where he led the congregation in Salaah. (Seeratul Mustafa Pg. 332- Albidaayah Wan Nihaayah.)

An Incident concerning Hadhrat Moulana Madani (RA)

Once, two curries were served on the dastarkhaan of Hadhrat Madani (RA). Normally, only one type of gravy would be served in a large utensil. Then everyone would sit around it and eat.

On this particular day, another dish was served for someone who was sick. Haafiz Muhammad Husain (RA) commented, “Hadhrat! Are two types of gravies going to be served on your dastarkhan from now on? Is there any proof in the Hadith that Nabi-e-Kareem ﷺ ate two gravies in one meal?" Hadhrat Madani (RA) did not mention the narration of Abu Dawood Shareef (which affirms this) nor did he explain that the second curry was for a patient. Rather, he replied, "Where am I able to follow the Sunnah? I am only a slave of the stomach. My attention is towards food only.” These people were of such a high calibre, yet see their humbleness, humility and respect for their elders.

Propagating Deen and serving Hadith Shareef

A person will follow the Sunnah in proportion to his love for Rasulullah ﷺ. The degree to which a person will mould his life in accordance to the Sunnah of Rasulullah ﷺ, will determine the extent to which he will spread the Deen of Allah Taala. This is the criterion.

The Ulama of Deoband have Ishq (excessive love) for Nabi-e-Kareem ﷺ. Even nowadays, six hundred and fifty students study Bukhari Shareef in Darul Uloom Deoband. They are engaged in studying Hadith Shareef day and night. The first printer and publisher of Bukhari Shareef is Moulana Ahmad Ali (RA). He was a resident of Deoband. He wrote a haashiyah (marginal annotation) on it which was a summary of 'Fathul Baari', 'Qastalaani' and 'Aini' (extensive commentaries of Bukhari Shareef).

Hadhrat Allama Anwar Shah Kashmiri's (RA) lectures on Bukhari Shareef have been published in Arabic in four volumes, entitled, 'Faidhul Bari'.

Moulana Khalil Ahmad Saahib (RA) has written a commentary on Abu Dawood Shareef in 14 volumes. The title of this kitaab is 'Bazlul Majhood'. He has also written 'Matraqatul Karaamah' and 'Baraaheen-e-Qaati'ah' refuting Shi'ism. Besides this, for many years he taught all the kitaabs (of the Aalim course) including Dorah Hadith (the final year) himself.

Sheikhul Hadith, Moulana Muhammad Zakariyya Saahib (RA) has written a commentary of Muatta Imam Maalik, which has been published in six large volumes. This kitaab is circulated in several countries today and is being printed in Egypt and other places as well.

Hadhrat Moulana Gangohi's (RA) 'AI Kokabud Durri', 'Laami Ud Daraari', and other kitaabs have also been published. How much service did he render to Hadith.

Mufti Kifaayatullah Saahib's 'Kifaayatul Mufti' has been published in many volumes. Mufti Azeezur Rahmaan Saahib's fataawa are published in many volumes.

Moulana Ashraf Ali Thaanwi's fataawa are also published in many volumes.

However, Moulana Ahmad Raza Khan's 'Fataawa Rizwiyyah' was published just once. Thereafter, it could not be found anywhere.

Those who educate (the people) about the Sunnats of Nabi-e-Kareem ﷺ and about Fiqh, Hadith and Tafseer are the Ulama of Deoband. Many would come (to Deoband) to confront the Deobandi Ulama but when they enter Darul Uloom and see the Darul Hadith from where they hear the sounds of قال الرسول , قال الله, they weep and immediately repent from their wrong beliefs.

Hadhrat Haji Imdaadullah Saahib's khulafaa; Hadhrat Moulana Rashid Ahmad Gangohi (RA), Hadhrat Moulana Muhammad Qaasim Nanotwi (RA) and Moulana Ashraf Ali Thaanwi (RA) had accomplished great services for Deen. They had courageously participated in Jihaad and had also propagated Deen through their writings.

Hadhrat Moulana Ashraf Ali Saahib Thaanwi (RA) had written the commentary of the Glorious Qur-aan, 'Bayaanul Qur' aan'. In the field of Hadith, he had instructed the writing of 'I'laa us Sunan'. He wrote various kitaabs explaining the Hanafi masaa'il (especially Behesti Zewer which has been translated into many languages). Thus he propagated Hanafi Fiqh. He made great efforts in promoting the

science of Tasawwuf. He wrote kitaabs such as, ‘At Takash-shuf ‘an Muhimmaatit Tasawwuf‘, ‘Bawaa Dirun Nawaadir’, etc.

In short, one should spread Deen wherever one may be. One should have the burning urge and desire to pass on Deen to as many people as possible. This was the mission and goal of Nabi Kareem ﷺ.

Hadhrat Gangohi's (RA) incident

Hadhrat Moulana Rasheed Ahmad Gangohi (RA) was arrested and taken into custody. Whilst in jail, Hadhrat began teaching a cell-mate to recite Qur-aan. When Hadhrat had served his sentence and was about to be released, the person whom he had been teaching Qur-aan said to him, "Hadhrat, you are going whereas I haven't finished my Quraan as yet." Hadhrat (RA) replied, "No, I am not going. I will stay." He remained in prison until that person completed his Qur-aan. The government declared him free but he was not prepared to leave. The propagation of Deen was taking place in prison also.

Incidents of Moulana Muhammad Ilyaas (RA)

Hadhrat Moulana Ilyaas Saahib (RA) had taken bay'at to Moulana Rashid Ahmad Saahib (RA). He established this tabligh jamaat work which has spread throughout the world; in Makkah Mukarramah, Madinah Tayyibah, Mina, Muzdalifa, Arafaat, in the planes, trains, and everywhere else.

When Hadhrat Moulana Ilyaas Saahib (RA) went to Makkah Mukarramah, he held onto the cloth of the Kabah and made Dua, "O Allah, have mercy on those who love me and have mercy on those who oppose me."

In the beginning, he made such efforts and sacrifices for the work of tabligh that one would be left bewildered. Allahus Samad!!! He was a thin man with a small physique but he had great fervour in him. He was vibrant. He used to remain awake at night and move around the house saying, " Haai (ah), what shall I do? Ah, what shall I do?" His wife would wake up and ask, "What is the matter? Do you have a stomach-ache?" He would reply, "Allah's servant, you are sleeping. Wake up so that there would be four eyes to cry before Allah Ta' ala. I have seen rivers of blood flowing from the ummah of Muhammad ﷺ." Thereafter, in the same year 1947, the riots broke out (in India). Masses of Muslims were killed. May Allah protect us.

Who is a Wah-haabi?

Question: "It is said that the Deobandis are Wah-haabis. Is this True? Who are the Razakhani's and Barelwi's?"

Hadhrat Mufti Saahib: "Listen to the explanation of "Wah-haabi". There was a man who lived in Arabia. His name was Muhammad Bin Abdul Wahhaab. He started a movement which claimed to follow the Sunnah, destroy Bid'at and wipe out sins. Thus, many people joined him. One develops a good opinion for anyone who makes such a claim. You would also have a good opinion about someone who says, 'I am going to eradicate Bid'at, wipe out sins and revive the Sunnah of Nabi-e-Kareem ﷺ.' You would also say that he is doing good work. Therefore, this is exactly what happened.

He began following the Sunnah but his knowledge was limited. He read that Nabi-e-Kareem ﷺ had made Tawaaf of Baitullah (the Ka'bah) on camelback so he said, 'I will also make Tawaaf upon a camel as this is Sunnah.' However, it was the Mu'jizah (miracle) of Nabi-e-Kareem ﷺ that the camel neither urinated nor did it drop its dung or saliva as long as it was in the Masjid. When Muhammad Bin Abdul Wahab made Tawaaf on a camel, it polluted the Masjid with urine and dung. He had less knowledge but a lot of zeal for following the Sunnah. Later, it became known that he also intended to seize the

reins of government, so the ruling power of the day quickly crushed his movement.

Hadhrat Shah Abdul Azeez Saahib (RA) and others were preparing for Jihaad in Delhi, (India). Hadhrat Sayyid Ahmad Shaheed, Moulana Sayyid Ismaeel Shaheed etc. waged Jihaad (against the British). They marched forth with the Mujaahideen. Several hundred thousand people joined them. The English, who were the rulers of India, became concerned about this new opposition. In order to suppress them, the English subjected them to barbarous methods of torture and persecution. The governor of Bengal, W.W. Hunter wrote a book in English entitled, 'Our Indian Muslims.' In it he writes, 'We have burnt their (the Muslims') villages to ashes, but their numbers continued to swell for Jihaad. They have such fervour, that each one of them is prepared to be slaughtered in the name of Jihaad. They don't have any material motive therefore they have a great impact on the people. At night they are engaged in tahajjud and zikr and during the day they are occupied in serving the people. We tried to keep the public away from them, but we failed. Hence we were compelled to formulate a plot to separate the public from them.'

We found that Muhammad Bin Abdul Wahhaab and his army were defeated in Arabia. He had become defamed for demolishing graves, prohibiting the visiting of graves and forbidding the (ziyaarat) visiting of the Raudah Mubaarak of Nabi ﷺ. When this propaganda spread in India, people were forced to link these people (Moulana Ismaeel Shaheed and other Muslim leaders) to them (Muhammad Bin Abdul Wahab and his party). Rumors spread that these people (Moulana Ismail Shaheed etc.) are the stooges (of Muhammad Bin Abdul Wahab), who were defeated in Arabia and now they have come to India."

Thus, it was the English who labelled our Ulama "Wah-haabis", whereas, we don't have any association whatsoever with Muhammad Bin Abdul Wahhaab. We have not studied under him thus he is not our ustaad, nor is he our sheikh or leader. We are from India and he is

from Arabia. He had not come to us here in India nor have we visited him in Arabia. There is absolutely no connection between him and us. Hadhrat Moulana Husain Ahmad Madani (RA) has written a kitaab 'Ash Shihaabus Saaqib', wherein he has written many masaa'il regarding differences of opinion with the Wah-haabis (followers of Muhammad Bin Abdul Wahhaab). Therefore, it is wrong to link us with him.

Unfortunately, nowadays the situation is such, that the word "Wah-haabi" is equivalent to an ocean-full of vulgar language. "Wahhaabi" means, one who disrespects Nabi-e-Kareem ﷺ, one who disregards the Awliyaa-Allah and one who stops people from visiting graves. This single word has many implications. Even the words "Faasiq" and "Faajir" are not frowned upon as strongly as the word "Wahhaabi". For the past one hundred and fifty to two hundred years, we (the Deobandis) have absolved ourselves from having any association with Muhammad Bin Abdul Wah-haab.

Razakhaani or Barelwi?

However, in that period (in the year 1323 Hijri) Moulana Ahmad Raza Khan went from Bareli to Hijaz-e-Muqaddas (Arabia). Moulana Ahmad Raza Khan was a resident of Bareli, a town of UP, hence the title "Barelwi". Those who follow him are called Barelwi's or Razakhani's. Moulana Ahmad Raza Khan took along with him a kitaab called 'Hisaamul Haramain' which was written by him. In this kitaab he states, "The condition of (the Muslims) in India has deteriorated greatly, owing to three personalities. One is Mirza Ghulaam Ahmed Qadiyani who is converting people to Qaadiyanism. The second is Sir Sayed, who is turning people into atheists and the third is Rashid Ahmad Gangohi, who is making the people irreligious. All three are on the same platform."

He presented this book to numerous Ulama of Arabia saying, "Today, the Deen of Muslims can be safeguarded by your signatures

(in this kitaab)," but in the meanwhile, he misquoted and distorted the writings of our Buzurgs in his kitaab. As a result, many Ulama were misled into signing. In those days, Moulana Husain Ahmad Madani (RA) was also in Arabia. He sent a questionnaire consisting of twenty eight questions relating to the masaa'il mentioned in ‘Hisaamul Haramain’ to Hadhrat Moulana Khaleel Ahmad Saahib (RA) of Saharanpur. Moulana Khaleel Ahmad answered these questions in Arabic and presented the reply to various Deobandi Ulama for their signatures.

Moulana Aashiq Ilahi Meerati (RA) took these answers to Hijaaz (Arabia) and from there to Syria. The Ulama of those regions also undersigned these answers. When they were shown to those Ulama who had undersigned ‘Hisaamul Haramain’, they became very regretful about how they were deceived into signing in support of his (Ml. Ahmad Raza Khan’s) kitaab. They now realised that the Ulama of Deoband who were being branded as Wah-haabis and being vilified, were actually great Awliyaa and strong followers of the sunnah.

(In Hijaz), I (Mufti Mahmood Hasan) had personally met a man by the name of Moulana Abdul Qadir Turabalasi. He inquired, "In India, there was a Molvi Ahmad Raza Khan and a group of Ulama of Deoband. There were some differences between them? How is the atmosphere presently?" I replied, "You are a person who stays in Turabalas. How do you know all about this?" He said, "Molvi Ahmad Raza Khan came here with his kitaab and asked me to sign it. I told him that the kitaab is in Urdu and I don't understand that language. How can I sign it without understanding what is in it?" He replied, "I would translate it for you." I said, "You are making the allegation (in your book) then how can your translation be acceptable?" However, he won over a student of mine with his words. Subsequently that student explained to me (the contents of Moulana Raza Khan’s kitab). Upon this, I wrote, "If the quotations which appear in this kitaab are really the sayings of those whose names have been mentioned here

and they mean exactly what they said and the meaning of these words do not change when they are seen in context, then these words are words of kufr and the persons who wrote them are kaafirs."

Moulana Ahmad Raza Khan had grouped Moulana Rashid Ahmad Saahib (RA), Mirza Goolam Ahmad Qadiyani and Sir Sayed Ahmad Khan all together. He quoted or misquoted all of them and claimed that all three are of the same group. Then he defamed them to such an extent that it spread throughout the world. He wrote books hurling abuse at them and had them published. He used to say, "I have in my possession a handwritten fatwa of Moulana Rashid Ahmad Saahib (RA) which states that Allah Ta'ala speaks lies and to date Moulana has not made public his retraction." However, if one opens Moulana Rashid Ahmad Saahib's 'Fataawa Rashidiyah', one would find the following text, "Whoever says or believes that Allah speaks lies, is undoubtedly a kaafir. He is definitely not a Muslim." This is what Moulana Rashid Ahmad says but Molvi Ahmad Raza Khan has written differently and attributes it to Moulana Rashid Ahmad Saahib.

When debating, the Barelwi's say, "Look, the Wah-haabis say that Nabi-e-Kareem ﷺ has passed away and he has been turned to sand in the grave. This is their belief." Whereas in reality the following question and answer appear in 'Fataawa Rashidiyah':

Question: "Zaid's belief is that Nabi-e-Kareem ﷺ had passed away and turned into sand in the grave. Is this belief correct or not?"

Answer: "If this means that Nabi-e-Kareem ﷺ was buried in the sand and is in a grave after his demise, then this statement is correct. If it means that he has become sand, then this is incorrect. The body of a Nabi remains intact and preserved forever. Sand cannot decompose it."

People have taken part of the question and attributed it to Moulana Rashid Saahib. They say that he had written this in his Fataawa, whereas this is not Moulana's belief, but rather the questioners.

The Barelwi's claim that in 'Baraaheen-e-Qaati'ah', it is stated, "We (the Deobandis) say, the Ambiyaa (AS) are alive in their graves and they are Aalimul Ghaib (have full knowledge of the unseen)." Thus they claim that the Deobandis believe the Ambiyaa to be Aalimul Ghaib. This is incorrect and it is not what is written in 'Baraheene Qaati'ah'. Rather, it is recorded in 'Baraaheene Qaati'ah' that the Ambiyaa are alive in their graves and they travel to and from the Aalame Ghaib (unseen world) with the permission of Allah Ta'ala. Hence, the Barelwi's have changed the words "Aalame Ghaib me" to "Aalime Ghaib he" by merely changing the zabar of the laam to zer and the letter meem of me to a hê, and concluding the sentence.

Once, this issue was discussed in a debate. We asked, "Are you people not ashamed? Can't you find any water to drown yourselves in?" (In other words, this claim of yours is something which can cause a person to die with shame and embarrassment). What you are reading from your paper, is it really in 'Baraheene Qaati'ah?" Thereafter we showed them (the Barelwi's) the kitaab and its actual wordings.

Question: "What are the beliefs of the Deobandi Ulama?"

Hadhrat Mufti Saahib: "You may study those twenty eight questions. The Arabic answers to these questions have been written in detail. These answers form a kitaab called 'At-Tasdiqaat Li Daf'it Talbisaat'. It has also been translated into Urdu. The title of this kitaab is 'Aqaaide Ulama-e-Deoband'. You may ask about any belief regarding anyone. I would explain it."

Amazing incidents

Question: "Here, in the past, Bid'at used to take place out of ignorance but now some Raza Khani's have arrived here."

Hadhrat: "This is because they are becoming extinct in those (other) areas. They need some place to survive. You may order the kitaabs of the Deobandi Ulama, which these people raise objections against (then you may see for yourself how absurd is their slander). Take for example an objection, which was made in a debate against Moulana Nanotwi's kitaab 'Tahzeerun Naas'. I replied in this manner, 'In which era are you residing? More than a century has passed since the answer to this objection has been published yet you haven't seen it?' The opposition began saying, 'Your reply is like that of a boy who tells someone who has kicked him, 'I am going to tell my father about you.' I said, 'You have indeed thought correctly. Firstly, the person who kicks a young boy who is weaker than him, is certainly mean, cowardly and foolish. A mean person goes about doing this. If one has some courage, then he would stand up to his equal. Perhaps he will regret the day he was born.'

Futhermore, a child who has a father would normally say, 'I'm going to tell my father.'But the one who does not have a father, who will he go and tell? He may tell his mother because he does not have a father to complain to. The father is a gift of Allah Ta'ala."

These people merely go about accusing the Ulama of Deoband of not having love for Rasulullah ﷺ. They call themselves Ahlus Sunnah whereas they spread around misconceptions. In one town, there were only about seven or nine people engaged in Tabligh work. A student of Moulana Ahmad Raza Khan went there and let loose such slander in his talk that all the people turned against them. It became difficult for them to come out of their homes. The main point in his talk was that these people disrespect Rasulullah ﷺ.

Once, Moulana Manzoor Nu'maani Saahib (RA) had a debate with Moulana Hashmat Ali. Moulana Hashmat Ali said twice, "You have shown disrespect to Nabi ﷺ. You are blaspheming Nabi ﷺ. Moulana Manzoor Saahib (RA) replied, "You shameless person. Don't you have any shame? Rasulullah ﷺ is being blasphemed in front of you yet you are sitting so quietly? You ought to have died of embarrassment. You try doing the same in front of me. I would not hesitate to stab you in your stomach at this very moment. What? Is this love and Ishq? Nabi-e-Kareem ﷺ is being disrespected in front of you whilst you sit enjoying your paan?"

It's very easy to make a claim. It's very easy to accuse others of bringing embarrassment to Nabi ﷺ.

Consequently, when it became difficult for the jamaat brothers to emerge from their homes, I was informed about the circumstances. I suggested, "Make an announcement in all the villages in the vicinity that a Wah-haabi is going to deliver a lecture and Wah-haabis have the habit of swearing Nabi-e-Kareem ﷺ. When it is pointed out to them that they are being disrespectful, they deny it."

This announcement was made for two weeks. Thereafter, I went to that place where the people were assembled in an open ground. There was no canopy or shelter of any sort. The talk began after Esha Salaah. It consisted of the rights of Nabi-e-Kareem ﷺ and how the Sahabah-e-Kiraam, the Taabi'een, the Mujtahid Imaams (i.e. The Great scholars of Islam) and our (Deobandi) elders had fulfilled these rights. It was also mentioned that the memoirs, which Nabi-e-Kareem ﷺ had left behind, are so many that one's life may end, but these will never cease. I had also mentioned each of our elders by their names and outlined their sterling services (to Deen). The talk lasted till Fajr Azaan. The people of all the villages within a radius of forty-eight miles had gathered with their sticks to break the bones of the Wah-haabi who dares vilify Nabi-e-Kareem ﷺ. I spoke till the azaan. At the end of the talk, the people stood up saying, "If this is a Wah-haabi, then from today onwards we are also Wahhaabis."

After this, someone notified the Peer Saahib (Moulana Ahmad Raza Khan's student) that some Wah-haabi had come and spoilt the whole atmosphere there. The Peer Saahib came to the house of his closest mureed in the area who used to accommodate him and arrange his lecture programmes. When he arrived at the mureeds house, the latter stood up out of respect for him saying, "You are my Peer Saahib, I am your mureed. I have not cancelled my Bay'at to you. Come, I will make arrangements for your accommodation. I'll arrange your bedding for you. When you wish to leave, I'll organize the transport. However, I have one request. If you wish to give any talk, then you cannot do so." Since this person was responsible for organizing the lectures of the Peer Saahib, the peer was unable to address the people again.

This is why (i.e. for the love of Allah Ta'ala and His Rasul [sallallahu alayhi wasallam]) we are so engrossed in our work that we are left with no free time. Piles of letters are waiting to be answered, teaching and explaining masaa'il leave one with no free time. I always had the habit of going home after Eid Salaah to meet my children but this year I did not get the chance to do so until the twenty seventh of Shawwal. On the twenty seventh, I left after reading Fajr in Deoband and was back in Deoband for Zuhr. I went and stayed for a while, only.

Once, the Barelwis held a conference in Howrah. They collected fifty thousand rupees for this conference. They had organized lectures by prominent orators. One of them said, "This Tablighi Jamaat is unknown to the world. They are about twenty to twenty five people who stay in Muhallah Kulu Tulah. They go from one Masjid to the next and from one muhallah (part of town) to another. They would make some of their members wear long kurtas and introduce them as Arabs, whereas they are only these twenty to twenty five people. Don't worry about them."

Until when will these servants of Allah speak lies? Is there any limit to their lies? Are there only twenty five Tablighi brothers from

Calcutta in the entire world? Is it that nobody knows of others in other areas? Such big Ijtimas are held. Allahus Samad!!! The tables have turned and people's lives have changed. How many people were there who knew the prices of watches, but they did not know how to perform Haj? Everywhere, these Tablighi brothers taught the people the correct method of performing Haj.

There was a famous Peer Saahib in Howrah. All his mureeds joined the Tablighi jamaat. The Peer Saahib came to know about this. He called them and reprimanded them saying, "You scoundrels, you wretched, cursed people. You also have become Murtad (apostate). You have become Kaafirs, Ilyaasi's and Tablighi's." When all was said and done, one of his mureeds spoke up, “We don't know what the beliefs of these Tablighi people are. We only know this much that they have shown us the road to the house of Allah Ta'ala, the Masjid. They have taught us to perform Salaah. Hadhrat, we continued offering gifts to you and (in return) we would definitely hear vulgar words but never did we hear from your mubaarak tongue, that we should read Salaah. We don't know what type of people these Tablighi's are. Yes, we do know that they have encouraged us to read Salaah and they have shown us the road to the house of Allah Ta’ala.”

These are the experiences of their people. Their Peers have large Khanqahs. If a Deobandi has to enter one of them, he would be in big trouble.

In Kanpur, one person (head Mufti of the area) was sitting on the Masjid wall. The Masjid was close to the street. A student who was passing by, noticed an elderly person sitting on the wall so he entered the Masjid and shook hands with the man. The Mufti Saahib asked, “Who are you?” The student replied, "I am a student of (Madrasah) Mazaahirul-Uloom Saharanpur." The Mufti Saahib pulled his hand out of the student's grip and immediately called out to the Muazzin, "See, some dog has entered the Masjid. Please take it out of here."

When a Deobandi would go into a Masjid, they (the Barelwis) would wash the Masjid, for, in their opinion, the Masjid has become impure. They may do whatever they wish. It wouldn't harm us. They are responsible for their own actions. But this is their attitude.

Moulana Hashmat Ali (Moulana Raza Khan's Khalifa) was delivering a lecture. The sound was reaching my ears as well. In the midst of his talk, he began to cough. He gave instructions, "Bring my Deoband". Someone brought his spit container. He made a loud sound and spat into it. He had named the spit container, "Deoband".

I once went to one where the Barelwi's were operating a madrasah there. On one (small building) the word "Deoband" was written boldly and on another, "Thanabhawan" (Hadhrat Hakeemul Ummat Moulana Ashraf Ali Saahib's hometown). I was informed that one was a toilet for excreta and the other was a urinal. When a child asked the ustaad for permission to relieve himself, then instead of saying, "I want to go to the toilet," he would say, "I want to go to Deoband" or, "I want to go to Thanabhawan".

In Kanpur, someone told me that he had first taken Bay'at to Moulana Hashmat Ali Saahib. He had pointed out to him that Moulana Ashraf Ali Thaanwi's face had been transformed into a pig's face (May Allah forbid). That is why his face is constantly in purdah. He has a veil over his face and he does not expose it to anyone. His face has become like this because of the disrespect he has shown to Nabi-e-Kareem ﷺ. When Moulana Ashraf Ali Saahib Thaanwi (RA) came to Kanpur, this person went to see whether there truly was a veil over Hadhrat's face. When he saw Hadhrat, there was no purdah on his face. Rather, it was beautiful and full of noor. The man said to me, "The moment I saw the face of Hadhrat Thaanwi (RA), I began cursing my Peer, 'May Allah curse you. You have deceived me until now.' Thereafter, I took Bay'at to Hadhrat Thaanwi (RA)."

A woman was Bay'at to Moulana Ahmad Raza Khan Saahib. Thereafter she took Bay'at to Moulana Thaanwi (RA). She wrote to Hadhrat Thaanwi (RA) that Moulana Ahmad Raza Khan was saying,

"Ashraf Ali Thaanwi must be saying that Ahmad Raza Khan was a big scoundrel." Moulana Thaanwi (RA) replied, "*Alhamdulillah*, I have never said such a word. Why should I spoil my tongue?" This was the way of our buzurgs. Why should they spoil their tongues speaking ill about others? That time could be spent in something more beneficial.

Bayaanul Qur' aan and Nabi-e-Kareem's (Sallallahu alayhi wasallam) glad tidings

Someone saw Nabi-e-Kareem (Sallallahu alayhi wasallam) in a dream. He asked Nabi-e-Kareem ﷺ for the commentary of a certain Aayat. Nabi-e-Kareem ﷺ replied, "Look in Bayaanul Qur-aan." Bayaanul-Qur-aan is a commentary written by Moulana Ashraf Ali Thaanwi (RA). The person wrote to Hadhrat Moulana Thaanwi (RA) relating his dream. Hadhrat replied, "I don't mind sacrificing my life over this good news."

That night, Moulana Thaanwi (RA) did not go to bed. He spent the whole night reciting Durood Shareef.

The spirit of the Buzurgaan-e-Deen

Moulana Ashraf Ali Thaanwi (RA) used to say, "Bhai, Moulana Ahmad Raza Khan Saahib condemns us in anger. Perhaps this anger is because he feels we are disrespectful to Nabi-e-Kareem ﷺ. This feeling and emotion is valuable in the sight of Allah Ta'ala. Perhaps this can become a means of his salvation, though the cause of his anger is not correct. (We are not disrespectful to Nabi ﷺ, but one must become angry with a person who, in one's opinion, is disrespectful to Nabi ﷺ.)

Hadhrat Thaanwi (RA) considers this to be a means of Molvi Ahmad Raza Khan's salvation but the latter is not prepared to consider even great acts of ibaadat as a means of salvation for others.

Other Incidents

There's a place called Bhiwandi close to Bombay. Once, a debate was arranged in this area against Moulana Irshaad Saahib, Muballigh of Madrasah Darul Uloom Deoband. In the same year I had left for Hijaz (Makkah-Madinah). Coincidentally, some people from Bhiwandi were also travelling to Hijaz. We travelled together and had meals together.

There were no controversial issues discussed. We reached Makkah and stayed there till the fifteenth of Ramadhaan. Every night after

Taraweeh, we would accompany Hadhrat Sheikh Moulana Zakariyya to Tan'eem, go into Ihraam; then complete our Umrah and come out of Ihraam. In this manner, fourteen Umrahs were performed in Ramadhaan. Thereafter we went to Madinah Shareef and spent half of Ramadhaan in Madinah Tayyibah. A large group of men would be seated in the first saff of Masjidun Nabawi ﷺ reciting the Qur-aan Shareef. Most of their time would be spent in Tilaawat (reciting Qur-aan).

Indicating towards these people, I told one of the brothers from Bhiwandi, "See, these are all Deobandis sitting here. Are all these people disrespectful to Rasulullah ﷺ? Doesn't any of them have love for Rasulullah ﷺ?" He began crying and saying, "Our seniors kept us in the dark. They have reviled the Deobandis before us to such an extent that we have developed a hatred for that name." Thereafter he began improving his life. He even grew a beard. He maintained contact with me for a long time through correspondence. No matter how weak or unintelligent a Muslim may be, he would never tolerate any disrespect shown to Nabi Kareem ﷺ. Thus, when Deobandis are spoken of as people who show disrespect, then which Muslim would not become angry?

Hadhrat Moulana Khaleel Ahmad Sahaaranpuri (RA) had once set off for Haj. A large group of people accompanied him. En-route, they did not get accommodation in Bombay so they went to the outskirts of the city and hired a place where they put up a tent and camped for several days awaiting the ship they were to travel in. There was an uproar everywhere that Wah-haabis are stationed there. Barelwi's also came to see. Some looked on from a distance whilst others came close by. They were heard making comments, "See bhai, it is said that these are Wah-haabi's. These are very good people. Some are engaged in tilaawat, some in tasbeeh, some in duaa and some are crying."

An incident had taken place in Peshawar where the Imaam of a Masjid in that area was going to the Masjid to perform Salaah. Close by was a shop owned by a Hindu bunya. The Imam Saahib used to

buy lots of goods from him on credit. He continued doing this until he was greatly indebted to the bunya. (As the Imaam passed his shop), he addressed the Imaam harshly and said that he was consuming his goods without paying him. The Imaam Saahib went into the Masjid and announced, “The bunya has become a Wah-haabi.” As a result, all the people began to boycott him. They stopped buying from his shop. People who used to have a good relationship with him and would laugh and joke with him, now did not want to even speak to him.

He began to wonder what had transpired. He asked someone and was informed, “You have become a Wah-haabi.” The bunya asked, “And what is that?” He replied, “How would you understand what is a Wah-haabi? I’ll show you a plan. Ask the Imaam Saahib why he doesn’t visit you anymore and tell him, “If you don’t have any money to give me, no problem. You can pay me at some other time but take my goods. If you need money, you may have that as well.” The bunya did as he was told. Subsequently, the Imaam Saahib announced, “The bunya has made taubah from being a Wah-haabi. He is no longer a Wah-haabi.” As a result, the people began buying from him again.

There was a staunch bid’ati living in Kanpur. Once, I saw him making wudhu on one side of the Haudh (Pond made for wudhu purposes) while I sat on the other end. Someone requested him to join the gathering that was listening to a Hadith kitaab being recited in the Masjid. He said, “I cannot listen (to them). How can I come when they are not Muslims according to me.” I heard these words loud and clear. One day I went to the hotel (tea room) to have tea. He was also there. I asked the owner of the hotel to serve halwa and tea and I invited him. He first refused but thereafter joined me. With this tea, all my Deobandi’ism, Wah-haabi’ism and kufr was washed away. (In other words, he no longer considered me to be a Deobandi, Wah-haabi and kaafir).

Once, the Imaam Saahib of the Masjid was not present. Therefore he (the staunch bid’ati) asked me to lead the congregation. He was

now ready to perform Salaah behind me. Previously, he did not even consider me to be a Muslim. I said to myself, "Well, look at this now."

There was a graduation Jalsa held at the same Masjid. I delivered a talk and he was the first person to stand up and shake my hands. He kissed my hand and said, "You have filled an ocean into a cup." Thus, two spoons of halwa and one cup of tea was enough to wash away all the kufr.

Moulana Siddique Ahmad Saahib Baandwi (RA) once wrote to me that a Peer Saahib would be arriving at a nearby village. A wedding was taking place and he was also invited. He said, "I am very worried. If I attend and the Peer Saahib swears our seniors, I would have to listen and if I speak out, it would cause trouble. In short, if I speak then there is trouble and if I don't speak then too there is trouble. What should I do?"

In reply, I wrote, "Don't worry, the moment he arrives, send me a telegram or phone me. I'll come over." The wedding took place. The Peer Saahib wished to have a debate. Moulana Siddique Saahib (RA) said, "There is no benefit in debating. It is useless to do so." He said, "If you refuse to debate, then make taubah from the curse of being a Deobandi." When he compelled Moulana in this manner, Moulana accepted the challenge. The Peer Saahib told Moulana to call his Peer and fix a date. Moulana said, "Today is fine. (We are all gathered here). There's no need to call anyone. I alone will be sufficient." The Peer Saahib said, "How can the debate take place now? I have to go for Haj. When I return, the debate will take place." Moulana informed me about the turn of events. I replied, "Make good use of this golden opportunity. Now, request those people whose hearts are filled with the fear of Allah Ta'ala and the love of Rasulullah ﷺ to give bayaans and have Jalsas, explaining the rights of Nabi Akram ﷺ and the ways to fulfill those rights. They should do so until the misunderstandings in the minds of the people are removed. The lectures and Jalsas had the desired effect on the people.

When the Peer Saahib returned, Moulana notified me. I went there from Deoband and invited some friends along, viz: Moulana Irshaad Saahib from Deoband, Moulana Qari Siddique Saahib from Baanda, Moulana Abdus Salaam Saahib from Lucknow, Moulana Abdul Waheed Saahib from Fatehpur, Moulana Manzoor Saahib from Kanpur, Moulana Mubeen Saahib and Moulana Riyaasat Saahib. A large group (of Ulama) had arrived there. However, the Collector (senior ranking government official) of that region had gazetted clause 144, which prohibited gatherings of any sort. Despite police being on the lookout, we had very carefully reached the venue. The other party sent news to us, "The Collector has banned such gatherings. We are sending people to request for permission. You may also send your representatives so that permission may be granted in the presence of both parties." We said, "Very well" and sent our representatives. The Collector was a Hindu. He inquired, "What is the matter? What is a Munaazarah?" They explained, "It is like two lawyers in court. One lawyer says, 'The case is like this.' The other lawyer says, 'No, it's not like that, it is like this.' A Munaazarah is similar." The Collector said, "This is a debate. What harm is there in this? What is the debate about?"

Someone explained, "This party says, 'The great scholars of the Muslims who have passed away or are still alive, are not Muslims. Some of these scholars are Moulana Husain Ahmad Madani, Moulana Hifzur Rahmaan, Moulana Muhammad Mia, Moulana Ahmad Saeed Dehlawi...'" Hence, the Ulama of Deoband who were active in politics were named because the non Muslims recognized these Ulama.

The Collector said, "They say that these people were not Muslims? Why do they say this? This is not correct. One Pundit has the right to say that he is a pundit but he does not have the right to say that so and so is not a pundit. He can make a claim about himself but he cannot discredit others. This would cause a riot. When the Muslims will be told that their leaders are not Muslims, then who will tolerate this?" Upon this, the other party said, "Yes, indeed they were not

Muslims." The Collector responded, "Is only my area left for you to spread this good deed of yours? I will imprison all of you." He reprimanded all of them sternly thus, the debate was cancelled.

When we were returning from there, someone said, "Saahib, we had come to listen to the debate then why are you leaving?" We replied, "We had come to debate. Get permission from the Collector. This is your district. We are ready for a debate if we are allowed to. If you cannot get permission, then we invite you to Deoband. We came here on your invitation. Now you may come there on our invitation. Getting permission from the Collector of our district is our responsibility. In fact, we make it our responsibility to arrange meals for all the guests who would be with you too." He said, "We cannot come to Deoband." We commented, "But we did not say that we cannot come to your place."

Another person said, "We came to debate." I asked him, "Who are you?" He replied, "I'm a sunni. I'm a follower of Moulana Ahmad Raza Khan." I said, "He was not a Sunni because he had said, "Sunnahs are mu'aaf for me (ie. I have been absolved of the Sunnah Salaahs)." How can a person whose sunnah salaah is mu'aaf be a Sunni? It is recorded in Moulana Ahmad Raza Khan's kitaabs, "All praise to Allah. I find I am in such a condition that Sunnahs are mu'aaf for me. I haven't left the Sunnahs. However, I have left out nafl Salaahs during the day." He stopped reading nafl Salaah whereas reading of nafl Salaah is a Sunnah of Nabi J. Nabi-e-Kareem J had not abandoned them. When the Sunnahs are mu'aaf, then how can he be a Sunni?"

Moulana Riyaasat Ali Saahib said, "Okay, why don't we have the debate at Koot?" They declined, therefore the debate did not take place at all. They had collected a substantial amount of money and hundreds of kilos of grain on the pretext that they would plant the flag of Sunnah in the Wah-haabi camp. When the people demanded their money and grain, for their livelihood depended on these necessaties, they decided to hold a debate in Kanpur. The people of

Kanpur sent a message to me. I said, “Don’t ever decline the challenge. Accept whatever conditions they make.”

Actually, they had wished that some quarrel would break out so that they could digest the grain and cash. They were using the debate to deceive the people. The debate did not take place there as well. They held their own Jalsa and gave talks. They said whatever they wanted to say in those jalsahs. Their usual conduct is to constantly interfere with, swear and spread false rumours about others. We don’t have to answer and respond to them. The services of our elders are apparent for the world to see.

Consolement by Nabi-e-Kareem (Sallallahu alayhi wasallam)

Moulana Waaris Hasan Saahib’s son lived in Lucknow. Moulana Waaris Hasan was Bay’at to Hadhrat Moulana Gangohi (RA). Someone came to his son and said, "I wish to become your mureed. However, I don't consider so and so to be Muslims." Thus, he mentioned the names of the senior Ulama of Deoband and said that he regards them as kaafir. He also added that, "If you wish to make me your mureed, then you may do so.” Hadhrat accepted him for Bay’at.

One day, this man came to him shivering and crying. He was very perturbed. He said, "I saw Nabi Akram (Sallallahu alayhi wasallam) in my dream. Moulana Rashid Ahmad Gangohi (RA) was sitting in the tashahhud position (sitting posture in namaaz) with his hands on the feet of Nabi-e-Kareem (Sallallahu alayhi wasallam) saying, "O Allah’s Nabi ﷺ, please tell me of my faults. Why do these people speak ill of me?" Nabi-e-Kareem (Sallallahu alayhi wasallam) held both his hands, placed them on his Mubaarak chest and said, "I am not speaking ill of you. I am not speaking ill of you."

The man then said, "I have come to make taubah in your presence. In future, I will never condemn these personalities again.”

Therefore, we do not need to say anything nor prove the innocence of our elders and ourselves. Our elders' services are as clear

as daylight before the people. However, brothers, make du'aa that Allah Ta'ala creates within the hearts of those who oppose (these Awliyaa), the guidance (to see the truth). May Allah Ta'ala save them from the wrong path and make them true followers of Nabi Kareem ﷺ. Aameen.

Salaam in the court of the best of humanity, Nabi-e-Kareem ﷺ

Compiled by Hadhrat Aqdas torch bearer of Shari'at and Tariqat
Mufti Mahmood Hasan Saahib Gangohi (RA)

بڑھاپا ہے چلا ہوں سوئے یثرب
لرز لڑ کھڑاتا سر جھکائے

گناہوں کا ہے سر پر بوجھ بھاری
پریشاں ہوں اسے اب کون اٹھائے

کبھی آیا جو آنکھوں مے اندھیرا
تو چکرا کر قدم بھی ڈگمگائے

کبھی لاٹھی کبھی دیوار پکڑی
کبھی پھر بھی قدم جمنے نہ پائے

نہ بیٹا ہے نہ پوتا ہے نہ بھاء
کوء گھر مے نہی جو ساتھ جائے

نہی کچھ آرزو اب واپسی کی
وہی رکھے خدا واپس نہ لائے

مگر چلتا رہوں گا دھیرے دھیرے
دیا والا میری نیا ترائے

وہاں جا کر کہوں گا گڑگڑا کر
سلام اس پر جو گرتوں کو اٹھائے

سلام اس پر جو سوتوں کو جگائے   سلام اس پر جو روتوں کو ہنسائے

سلام اس پر جو اجڑوں کو بسائے   سلام اس پر جو بھوکوں کو کھلائے

سلام اس پر جو پیاسوں کو پلائے   سلام اس پر جو گریوں کو سحائے

In my old age I am walking towards Yathrib
Trembling, staggering with my head stooping low

My head is heavy with the burden of my sins
I am worried, now who will carry this load

Sometimes darkness veils my eyes all of a sudden
Drowsiness renders my weak legs unstable

Sometimes a stick I hold and sometimes a wall
Then too my feet do not become steady at all

I have no son, no grandson and no brother
There's no one at home to go with me yonder

May Allah keep me there not to return
But I would carry on walking step by step

O! Merciful One let my boat stay afloat
I would go there and cry profusely and say

Salaam upon Him who raises the fallen
Salaam upon Him, who wakens the sleeping

Salaam upon Him who gladdens the crying
Salaam upon Him who shelters the homeless

Salaam upon Him who satiates the hungry
Salaam upon Him who quenches the thirsty

Salaam upon Him who adorns the times
Salaam upon him, who gathers the dispersed